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THE AMERICAN AND FOREIGN CHRISTIAN UNION.

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HOME-HEATHEN.

The word *heathen*, seems to suggest only some remote being, who, in the almost inaccessible heart of a benighted continent, or on any far-distant islet of the sea, lives without God or any true religion. It means, literally, *one who lives on a heath*, or desolate region overgrown with heather; and it came to be applied to persons ignorant of the Gospel, because such were the last to be reached by the teachers of the Gospel. In the same way, the word *pagans*, literally signifying *villagers*, came to be used in a like sense; because in the economy of missions adopted by the Apostles and their earlier successors, the cities and large towns, the centres of population and influence, were evangelized, and in some sort converted, long before the truth was diffused among the dwellers in villages and hamlets, where there lingered for ages much of the ancient idolatry and its superstitions.*

But truly, if the word may be applied without offense to all, regardless of the

* Some, with less probability, derive *heathen* from the Greek word *e'hnos*, a nation; or Gentiles, as distinguished, first from the Jews, and afterwards from the Christians.

place of their abode, who *live* like heathens, we need not go on any extensive journey to find them, and in large numbers too. In all our populous cities and manufacturing towns, there are within the sound of our church-bells, and organs, and psalms of praise, thousands who know not God, and obey not the Gospel of his Son—thousands who are living without any religion at all—thousands who have no knowledge, thought, or feeling on the subject, or none which beneficially rules their lives or alleviates their sorrows. No mortals are in deeper spiritual darkness. They know not at what they stumble. They are too much in the dark to be aware that darkness rests upon them—too blind to be sensible of their privation of sight. In their dismal unconsciousness, they are far more to be pitied than the brutes that perish. Vast efforts, it is true, are made in many places, through city missions, and tract-distribution, and Sabbath-school visitation, and similar measures, to reach these dead and opaque masses with the leaven and life of the Gospel; and, blessed be God! these efforts are not in vain. But notwithstanding the abundant success

which attends these evangelical labors to preach the Gospel to the poor, the multitudes not as yet affected by them are deplorably great. Nor let it be thought that they are only of the poor and destitute classes. Alas, no! There are very many of them in ceiled houses and stately mansions—fashionable men and women who, with their children, know nothing of the Sabbath but to break it, nothing of the church but its outer walls and steeple, nothing of the Bible but to mock at the claims of the Holy Book; nothing of the Gospel but to hate and dread it as some gloomy thing that threatens to war against and destroy their sinful pleasures. The godless rich seem to be even more inaccessible than the ungodly poor. To all intents and purposes, they are heathens of the worst and most hopeless sort. Perhaps the reader knows of some such families which live in the same brick block with him in the crowded city, or which occupy the adjacent farm in the country. Is there nothing to be done for these? Shall no man care for their souls? Will no one seek to win them to Christ? A heathen of this description is at least our half-brother; for God is his father, though the Church be not his mother. And can we ourselves be children of God and of his Zion, if we feel for them no fraternal anxiety and sorrow, and put forth no loving effort to bring about their full adoption into the household of faith, the family of heaven?

But there is another and a very numerous class of home-heathen now to be found in all parts of our country. They have been imported by ship-loads, and they have increased and multiplied upon our soil. These are more like those heathen who are found in pagan lands, seeing that they are not merely negative in religion, but have a most irreligious religion of their own, to

which many of them are intensely and passionately attached. So far from having no religion, they have a great deal too much; for it is altogether of the wrong kind, and is greatly in the way of their embracing the truth as it is in Jesus. They have numerous, and spacious, and costly temples, not inferior to the most famous temples of old Jupiter and Venus; and, like them, displaying the pomp of the idols and their altars, served by "stoled priests," in gorgeous array, with lustrations and fuming incense, and numerous rites and ceremonies borrowed from the older Pagans, and attended by deluded throngs, who worship the dumb idols even as they are led.

It but aggravates the misery of their plight, that, as compared with the other class of heathens of whom we have spoken as void of religion, these have an excess of religion, such as it is. Their condition is like that region of sterile country overrun with stones and weeds, of which a traveler pithily remarked, that "such land was like self-righteousness; the more a man owns of it, the poorer he must be." Than this kind of idolatry, which consists in loving and serving the creature more than the Creator, there is no grosser example to be found in the glaring pagodas of India, or in the drowsy fanes of China.

And because this system miscalls itself as the only pure, and catholic, and apostolical Christianity, let no one be deceived thereby as to its really and intrinsically heathenish character. Let us not take a view so superficial, as to suppose that zeal in their peculiar faith places them beyond either the reach or the need of the Gospel. With not many exceptions, if indeed there be any, this whole part of our population needs to have the first principles of the Gospel of Christ made plain to them,

and to be born of the Spirit into the kingdom of grace, and all this as much as any idolaters to be found on the globe. And so far as experiment has been fairly made, all experience shows that these misguided Romanists have at least as much reason and conscience as any other heathens, and are not more invincibly wedded to their idols and their errors, and are quite as easily, with the blessing of a gracious God, brought to the knowledge and belief of the unadulterated Gospel of Christ. No missionary work of our day has yielded more ample and precious fruit than that which has been bestowed upon the field of Papal paganism.

When the heathen are far away, there would seem to be a sort of romance and enchantment about them, and about the generous and glorious enterprise of sending or carrying to them the Word of Life. But behold! God has brought the heathen to us by millions, in all the harsh and sad reality of their lot; and individuals are found in many of our families in the very act and fact of the daily practice of an impure, cor-

rupt, and soul-destroying superstition. What do we owe them? what is our duty to their perishing souls? Will not their blood be on our skirts, if our missionary spirit, our zeal for Christ and his cause, does not expend itself in the steadfast effort to gain them for God?

Its mission to this large and hapless class of our population is an important part of the operations of the AMERICAN AND FOREIGN CHRISTIAN UNION. This mission, as the reports of the faithful brethren who are employed therein plainly show,—and these reports are largely published in the successive issues of this Magazine,—is graciously owned of God. The very term “home missionary,” so sacred in the affections of our Christian public, implies that we have home-heathen amongst us; or, at least, those who are exposed to the danger of becoming such. And we earnestly invite the fraternal co-operation of all who love the appearing and kingdom of our Lord, in meeting the wants of these perishing souls for whom Christ died.

LAST YEAR'S CARNIVAL AT ROME.

January 26, 1855, Saturday—Today began that famous festivity, the Carnival, or “farewell to flesh-meat,” which precedes the forty days of the Lenten Fast. At two o'clock in the afternoon the booming of the signal-guns was heard, giving notice that the fun might begin. This, by rigid police regulation and enforcement, is mostly confined to the *Corso*. The *Corso* is a rather straight and narrow street, laid out through the ancient Campus Martius, by one of the old Popes, to serve

as a race-course, whence it takes its name. It is now the principal business street of the city, and the only one on that side of the Tiber which has sidewalks, though these are hardly two feet wide. For the present occasion, the pavement is covered with a thin coating of gravel. All the houses on either hand have their windows and balconies adorned with beautiful hangings, white, crimson, and gold, with abundance of tapestry, giving to the long street a most gay and jaunty air. The way is thronged

with people, many of them women sitting on rows of chairs, hired for the time; while the men stroll along in quest of adventure and amusement. The balconies are let out for the season to parties which pay an enormous rent for them. The street is incessantly thronged by numerous *gens d'armes* on foot, and by squadrons of the pontifical horseguards, and one or more of the latter is stationed at every cross-street. Heavy bodies of infantry are under arms in the neighboring squares; so that the slightest breach of the peace would be sure to be suppressed and punished at the shortest notice. Several of the fine regimental bands of the French garrison, as well as the pontifical mounted band, are placed at convenient intervals, making the air resound with their lively blasts. A ceaseless train of open carriages of every kind is moving down one side of the street and up the other. These are filled with persons of either sex, dressed, some gaily, some fashionably, some uncouthly, some fantastically, some richly, some any-how; but all with wire masks upon their faces, to protect their eyes from the showers of confetti and other missives. Mixed with the carriages, and hurrying about on foot, are fellows in all sorts of fancy rig, — harlequins and scaramouches, making perfect zanies of themselves, as well as those in the vehicles. Many are in antiquated court-dresses, many in female garb, but most in any nondescript style, such as the empty noddles of the wearers could devise.

The parties in the balconies are mostly in genteel array; but all armed alike with bushels of *bouquets* and *confetti*. The former are of all grades, from the elegant camellia clusters, to little bunches of violets and humbler flowers, which in this country bloom everywhere under the mild Italian sky.

These flowers are flying in all directions, hurled up by those who ride below at the ladies standing in the balconies, which compliments the latter repay with ample interest. Happy is the one who hits *hard*. Much coquetry is practised. Some of the riders have long cane poles gaily wound with ribbon, and at the pole's end are fastened splendid bouquets, or costly packets of French *bon-bons*. These they offer as they pass along, and snatch away as the ladies grasp at them, till they come to some favored fair, to whom the tribute is gracefully presented. The ladies aloft have also their contrivances for hooking these tempting and tantalizing prizes; and many diverting contests ensue, in which the object of contention is often knocked into the street, and becomes the prey of eagerly scrambling boys.

But the *confetti* are the chief missives in this warfare. These "comfits" are supposed to be sugar-plums, but are made of plaster-of-paris, and very powdery. Each carriage is furnished with a bushel or two, and the garrisons in the balconies are equally well supplied. The foot folk, who do not fight in chariots, are armed with a bag of the same. These white shot are thrown by the handful, or from large scoops of wood or tin, upon the heads or into the faces of all within reach. The warfare is so briskly kept up, that in a short time not only are all the people as white as millers from top to toe, but the street itself looks as if there had been a fall of snow. Lest the ammunition should fail, venders are found at every street-corner stocked with a profusion of *confetti* and bouquets, of which the sale is immense.

At particular balconies the conflict will rage with astonishing spirit, especially where there chances to come

along some luckless passenger with a nicer hat or coat than common, on whom a general assault is made, till he ensconces himself in some place of shelter;—and more especially during the passage of some car or chariot, in which a party more absurdly dressed than usual fires away right and left, alow and aloft, and takes it, too, till it would seem that they could scarcely breathe. Nor let it be supposed that these carriages are *manned* by masculines alone. The greater part convey ladies arrayed in the picturesque Italian costumes, or in some quaint devices of their own, and thus offer themselves as inviting marks to be shot at. The more they are peppered, and powdered, and pelted with posies, the better are they pleased, for all these things are regarded as compliments.

Neither let it be thought that these are all vulgar people. Far otherwise. There is a mixture of all sorts. There are barouches crammed with nursemaids, and the like, and many are exceedingly handsome and elegantly apparelled; other vehicles contain the Italian nobility and English aristocracy, and the fairest of American girls, as well as grave, corpulent, and wealthy old gentlemen and demure elderly ladies, all coming in for a share of the sport, which, for a while, makes them feel and act young again. Distinctions of rank are no longer regarded. Persons of every grade of society exchange the volleyed salutes, with shouts of mirthful defiance and triumph. The most absolute good nature prevails under this reign of the “Lord Abbot of misrule.”

At half-past four, signal-guns are fired, to give notice that in thirty minutes more the street must be cleared for the race. Then the merriment grows fast and furious; till, at the next gun-fire,

the horse patrols turn off all the carriages, which have been going their rounds up and down, into the cross-streets to which they happen to be nearest. Thus in a few seconds the Corso is cleared of the whole of them. Next you hear the roll of the French drums, scores at once, beaten in such time as to sound like but one, “only a nation louder.” Strong battalions of infantry march along, two and two, the men at the rear dropping off so as to leave two lines of sentries about three yards apart for the whole distance. This done, a squadron of pontifical horse-guards dashes along at full gallop between the lines of sentries; splitting the throng as a ship under full steam splits the waves, which instantly close up after her. Having scoured down the Corso, they canter back again; and this time the sentries, as the dragoons sweep past, keep the track clear of people.

The officer of the dragoons having reported that the track is ready, the race-horses are brought in at the Piazza del Popolo, at the head of the Corso. They have no riders; but they have fastened to them, by one corner, sheets of brass or tin, and also bullets suspended by strings, and with little goads in them; which, as they flap against the flanks of the poor beasts, serve instead of whip and spur. There are usually eight or nine horses, each with his number chalked upon him in big figures. When brought to the starting-point, they are prodigiously excited. The grooms hold them in by the nose and tail as well as they can, till the bugle sounds, and a big cable stretched across the street is dropped. The horses are then let go in a twinkling, tearing along at a furious rate; the equally excited mob of spectators screaming at them, and showering them with *confetti*. The

winning horse, or rather his owner, takes a prize of fifty *scudi*; the next best wins a purse of twenty-five *scudi*, a coin equivalent to a Spanish dollar.

The whole thing is a burlesque on horse-racing. In every instance, on each successive day, so far as the writer could see, the horses followed the leading courser in the same order in which they started, nor did any one give another the go-by. At the start they are so unruly, that severe injuries often befall the grooms. One was killed on the first day of this Carnival; and on another day, when the writer was at that place, he saw a poor groom carried off apparently much hurt. One day he went to the goal to see the horses come in. After they had sped past, a score or two of grooms in livery shouted to stop them; and as they slowed their pace, the men seized them by the head. This looked like very dangerous business, as the nags have no bridles or halters, and are still under pretty smart headway when caught up. Sometimes one of them flounders on the pavement in mid career; in this case, so violent is the concussion, that the horse usually gives but one quiver and is dead in a moment. The running is none of it very astonishing, but is very unequal. The lead-horses go in pretty good style; but those that are badly distanced go along at an easy hand-gallop, the crowd yelling and hooting at them, and sometimes stopping them altogether. When the writer witnessed the start, one of the best steeds stumbled over the cable as it was dropped; but he scrambled up in a hurry, and darted off as if he were in earnest to get the fifty dollars and invest it in oats. Another had no mind to the trial of speed; and his grooms ran after him, bean-poling him, to the immense delight of the jeering throng.

These races are at the public expense,

and are a relic of the *circenses* with which the ancient emperors were wont to regale and keep in good humor the turbulent populace of old Rome. The race for the day being ended, the people quietly disperse, and "order reigns" once more.

These scenes the writer studied daily while the Carnival lasted, partly from curiosity to witness a spectacle so novel and strange, partly to qualify himself to describe them as a looker-on, and partly to observe the peculiar character of the people. This full description of the first day's doings may serve for those that followed, though several stray particulars will be added, and perhaps some "practical observations."

January 28, Monday.—After the interval, such as it was, of a Sunday, the Carnival festivities were renewed at the appointed hour. The proceedings were very much like those of Saturday, "only more so," except that the winding-up race was rather poorer. Some of the merry masquers were hardly decent in their devices; but we must let these rougher specimens of Italian wit pass undescribed. Some of the attempts at drollery were but sorry doings: such as "fools' caps" five feet high, shirt-collars a yard long, quizzing-glasses of gingerbread big enough to put your head through, and other such-like extravagances. A very common and amusing contrivance was a large blown-up bladder, dry, and made fast by a short string to a stubby stick. These implements were carried by fellows like the clowns in a circus, who went skipping along to the music of tamborines and cow-horns played by their comrades. If they overtook an unwary wight, whether riding or on foot, they would give him a thwack upon the back or on the crown of the hat, causing no pain

or damage, but whose tremendous sound was very bewildering to the unlucky receiver of the blow. If he was startled, and looked around to see where the salute come from, he would be very apt to catch a second crack from the other side. The effect was extremely comical, and produced roars of laughter from the jovial spectators of the roguery. To make people laugh was the order of the day, and a joyful man was he who succeeded, whether the laugh was *at* him or *with* him—at his own expense, or that of some one else.

January 29, Tuesday.—With each succeeding day the nonsense at the Corso gets thicker and faster. The air was full of flowers, and *confetti* rained upon the moving and smiling groups below. All is life and laughter. It was noticeable, that a sudden and heavy dash of the dusty *confetti* made only a slight impression; but a small, steady stream, dropped upon the head, would drive the most stubborn into retreat. If one came along in a shining hat or a clean coat, he was sure to be persecuted, till he looked as if he had gone through the hands of a "white-washing committee." It is taken for granted, that all who enter the Corso are willing to take whatever they get; but if any sign of irritation is betrayed, it is the signal for the descent of a special deluge upon the testy pate.

There is one dark Italian beauty who occupies the same balcony from day to day. Her dress is very garish—all crimson and gold. An immense number of bouquets is hurled at her, as she is very conspicuous. She catches them as they come, and sticks them into the slats of a large Venetian blind behind her, till it is filled as high as she can reach. The bare-headed women in the carriages, with their highly dressed hair,

trussed up with silver bodkins fifteen inches long, get powdered as white as "a cat in a meal-chest." It is a wonder how their long and bushy tresses ever get clean again: perhaps they do not; but that is their business. To-morrow they will be as black and glossy as ever; and that is enough.

January 30, Wednesday.—The Carnival boils and bubbles in the Corso with increasing vigor. There is nothing very different from what has already been described; though there were many novel rigs, tricks, dodges, and mirth-provoking contrivances, all winding up with the invariable horse-race, which caricature is the climax of the daily jollification.

January 31, Thursday.—The rum-pus to-day is on an ascending scale, especially as after this evening it is to be suspended till Monday. The reasons of this are, that Friday is a fast-day, and Saturday is the great feast of Candle-mas, and Sunday is the feast of the Purification of the Virgin. The effort to play the fool is, therefore, just now very determined and successful. Such wigs! green, blue, or any color never known in hair; and sometimes all these hues blended in one huge peruke. Some were arrayed like circus-riders, and some in night-caps and bed-gowns, and some in stylish old-world court-dresses, and some in rags most elaborately tattered. Great was the stir! This people seems to be more in earnest at their sports than at their serious business. Most of the joking appears to be of the practical kind; and the foreign residents and visitors are responsible for a very large share of it; the Romans even betray a little jealous sensibility upon this point of the intrusion of the *forestieri*.

February 4, Monday.—After a three days' interval, the Carnival carnalities were resumed this afternoon, and went on at a powerful rate, brisk as brisk might be. As the Corso could not hold all the continuous line of carriages that now sought entrance there, the police turned off the "down-train" about mid-way, at the Via di Condotti: up this street they went to the open square called the Piazza di Spagna, and then down the Condotti into the Corso again, thus considerably piecing out the latter, and extending the region of the revels.

February 5, Tuesday.—This afternoon, the last of this series of holidays, and the most frantic of them, the writer, well protected with traveling gear, essayed to go up the Corso; but he came to a place where the fun raged so rampantly, that he shrank from that perilous "pass of arms." On one side was a large balcony filled by a party of enthusiastic Americans; on the other side was a Neapolitan duke and his friends; and next to these, the Princess Pamphili and Doria and her train. The princess, a most beautiful woman, has a grand and stately palace on another part of this street; but she had posted herself here to be more in the thick and throng of things. These parties kept up such a furious cross-fire, and dealt out such volleys of the fashionable missiles, that the writer concluded not to run the gauntlet. Watching his chance, he darted into the doorway and took refuge among his excited compatriots. Here was a fine chance to observe the amusing "carrying on."

The Neapolitan duke, a right jolly fellow, entered into the proceedings with abundance of spirit. He was lowering with a string a bouquet of elegant japonicas (which are as common at Rome in February as roses are at New-

York in July) to a pretty girl sitting in a chair on the sidewalk below. As he was trying to sling the flowers within her reach, the bait was snatched by another girl who sat right beneath him. Her triumphant laugh was blended with a shout of applause from the beholders; but the Duke, thrusting his daintily-gloved hands into a large box of *confetti* suspended from the front of his balcony, dashed them down in double handfuls with laughable celerity, till he had given the roguish damsel at least a peck of the dusty nuisance. Meanwhile the girl, with head bent down, flourished the captured bouquet in one hand, while she kept beckoning with the other, as much as to say, "Fire away—who cares!" An American lady had dismounted from one of the carriages, in order to return to her place in our balcony. Being caught in the crowd so that she could not at once get through, the Princess Doria seized the chance, and shoveled out the *confetti* upon her in such profusion, that the lady (and a very lively body she is too) almost disappeared in the cloud. When at last she escaped "the pitiless pelting of the storm," and reached her refuge in the balcony, the Princess playfully shook her scoop at her, as if she were saying, "Did not I give it to you?" Such little incidents were constantly occurring, and kept everybody in an uproar of delight.

At last the signal-guns were fired, the Corso was cleared, the sentries were posted, the troopers were galloped back and forth, and the absurd race of horses let loose came off as usual.

Then came the *Moscoletti*, the closing pageant—a spectacle both novel and beautiful. It was just getting dark. Myriads of slender wax candles, made for this purpose, were lighted. Of these, everybody held half a dozen or

so in the left hand; and the joke consisted in each one's trying to put out the lights of those around him without allowing his own to be quenched. It was a universal war, and a very Ishmaelitish one, every man's hand against his neighbor. The foot-folk contended against the returning charioteers, and these fought with one another; while they who were in the balconies, besides taking anxious care of their own tapers, flapped out those in the street by means of kerchiefs at the end of canereeds. The candles, as soon as extinguished, were lighted again; and so the game went on in an indescribably animated manner. As you looked up and down the street, the spectacle far exceeded, in brilliancy and beauty of effect, any ordinary illumination. There was no respect of persons. Mob, snob, and nob mingled in the sport without distinction. There was a low balcony within easy reach from the sidewalk. There stood in it a fine and "right-smart" girl. Holding out her lights in challenge to every passer-by, she was at once assailed by a crowd of them, jumping up, puffing, blowing, and flapping their kerchiefs, while she dodged them with marvelous agility. Her supporters, too, on either side, were frantically tossing their arms to ward off the assailants. And whenever a French soldier or British peer succeeded in quenching her lights, (immediately, however, replaced by others in reserve,) loud and cheery was the laugh that followed. The noisy and bustling scene lasted for nearly an hour, when the candles burnt out, and the Pope's holy Carnival was ended!

It was good when the hubbub was over. Think of a "Fourth of July" drawn out for a week or more! It would kill even "Young America." Besides what has been described, there

were very many other public amusements. The theatres were in full blast, and the masked balls were kept up till morning. We can comprehend why the Mahometans hold their Bairam feast when their long fast of Ramadan is *over*; but why should this people break out into such extravagant revelry on occasion of *beginning* the gloomy abstinence of Lent?

One thing very noticeable at such a time, is the national temperament. Surely the Italians are the most *amiable* of men. Not a squabble or fracas anywhere. Amid a similar scene of excitement in London or New-York, there would have been at least five thousand angry knock-downs, with oaths and bloody noses. Moreover, not a single drunken person was seen or heard of. This is a *temperate* people. These traits are highly to be commended.

Yet there is something excessively boyish in all this overflow of animal spirits. An intelligent, thoughtful, cultivated people would never descend to such child's sport, and keep it up day after day, and cherish it as an established institution of their country. It must be remembered, however, that the religion of the Italians abounds in the most puerile shows and ceremonies; and it cannot be thought strange if their amusements are puerile too. Their whole social system, as well as their puppet-show worship, tends to keep their minds at a dwarfish stature. They live habitually under such political repression and police restraint, that when, for a privileged season, this restraint is somewhat taken off, it is but natural that they should feel like boys let out of school, and kick up their heels in the rampancy of such temporary license. It is not improbable, that the tyrannical government encourages these *saturnalia*, as a safety-valve for

the pent-up discontent generated in the popular mind. O! when will the Bible come into the midst of this people, to exalt their sentiments and to elevate their pleasures! When will the Spirit of the Lord awaken them to true freedom! "For where the Spirit of the Lord is, there is LIBERTY."

And what shall be said of the Pontifical rule and religion, which sanctifies such folly, and graces all this dissipa-

tion as a pious indulgence to the faithful children of "Holy Mother," and as belonging to her systematic training of them? What sheer hypocrisy is this! What a glaring contrast with the teachings of the Gospel! Some part of these amusements might be justified as a secular festivity; but to carry them on in the name of the Savior, is a blasphemy against him, and an abomination in the sight of the Lord.

FOREIGN FIELD.

GENEVA.

By a recent letter from the excellent and efficient Evangelical Society of Geneva, we hear that its missionaries in France are active and useful as ever.

At Marseilles, there is a minister, Mr. R——, who has been carrying on a work of evangelization at St. Michel, in the Department of the Lower Alps. At this place there has been a severe persecution, carried on with almost Italian violence by the priests, with the unaccountable connivance of the Sub-Prefect. Mr. R—— has just revisited the spot, and ascertained that the opposition, instead of destroying the work of the Lord, has, on the contrary, prospered it by increasing its *spiritual* character. The little flock there knows the value of the Gospel which has been imparted to them, and rests on Jesus, who will sustain them even to the end, and wrestles against the world with all its strength. The meetings held by Mr. R—— have not been disturbed, neither at St. Michel, nor in the valley of Vaucluse, nor at Aix, where he held them as he was returning to Marseilles. In this last town, twice during the year,

the dignitaries of the Romish Church, most noted for their opposition to the Gospel, have been caught in public places, abandoning themselves to shocking offenses against good morals. This has produced quite a sensation among the Romish laity, more scrupulous than their guides.

A place near Marseilles, where Mr. R—— preaches the Gospel, is called La Ciotat. A widow, converted soon after the death of her pious husband, has continued, in spite of the frequent attacks of the Romanists, to open her house to the little meetings of Brother R——. This new Lydia, attentive to the words of salvation, has no greater joy than to see more converted souls at the meetings under her roof. Her son died soon after the decease of her husband. In her deep affliction she has been succored and blessed by the Holy Spirit. It requires great courage for a lone woman, in the midst of a bigoted population, to oppose herself to public sentiment and to the intrigues of the clergy, and to preserve a center for the annunciation of the glad tidings. There is every reason to think that if

her house were closed, the preaching of Brother R—— would suffer a temporary and perhaps final interruption, which would deprive a laboring population of three thousand of all opportunity of hearing a single voice fitted to call them into the kingdom of heaven. It must be difficult for those who have always lived in Protestant countries, to understand that there are nations where, for ages, the laws, manners, prejudices, state—offices, power, wealth, everything, are organized against the Holy Evangel.

At Marseilles itself, the work of instruction consists in the Sabbath services in a very modest place, and in a biblical class held on Thursday, in another place, near to the Joliette. Here only converted Romanists are taught; and as the ignorance in which the priests have left their minds is complete, the missionary finds that the most elementary explanations of the Bible are an indispensable preliminary. He takes the Gospel of John, and seeks to raise their carnal notions to spiritual discernment, and to settle their doubts and difficulties.

In his domiciliary visits Brother R—— is very useful, being well adapted thereto by his suavity and unction. In one of his letters he writes, "I contest the ground with the adversary foot to foot. The effort succeeds with those who are sincere; but carnal minds which want nothing from the Gospel only what may help their temporal well-being, end by repelling me. But, thanks to God! when one door closes up, another is opened; for in the midst of this great population, God always gives us access to some new family."

The work here is hard, and the opposition is strong. The Romish clergy are ever on the look-out to cut off the

livelihood of the new converts, or to hold out temporal advantages to such as are inclining to the Gospel, or to frighten by their threats those whose weak side is a constitutional timidity. Nevertheless, these measures are by no means always successful; and at the close of the meetings, some poor father of a family will say a word to strengthen the faith of his brethren, and also show them how much he has suffered for Christ's name at the hands of the priests.

At *Frontenau* we have an evangelist at work among a rough class of people. He does not labor in vain. He has effected a great change in favor of the observance of the Sabbath. This was brought about "by reading to the peasants numerous passages of scripture." Another thing in his pastoral experience may be worth making known to some of our American churches. He says that "when they had but one service on the Sunday, the worship was but poorly attended; but since they have had two, they have been better frequented and more lively; *because, in our relations to the Lord, it is the same as it is with our relations to those we love here below; the more we meet and converse with them, the more we find of joy and pleasure.*" This evangelist has another preaching-place at *Brouailles*, where there are conversions, and the interest is solidly advancing.

The Evangelical Society is carrying on its work with its well-known energy in France and Sardinia. It is looking forward to an extension of its operations into the centre of France, "that land of faith and infidelity, that Rama of the children of God, where there are more people than in all North America, and where the Protestants are less in number than half the population of the State of New-York."

Their treasury is deficient to the amount of 20,000 francs. Would that we could send them instant aid! From many places they are entreated to commence new missions there. But how can it be done? "The work grows upon our Society," they say, "whether we would have it or not." Oh, what an appeal is this to the piety and liberality of American Christians!

FRANCE.

We have received communications from the Evangelical Society of France, showing that that very important Society is in the utmost distress for means to carry on their work. They are but a little band of brethren, but they are animated by a noble zeal in the cause of God and of the rights of conscience. It is on them chiefly that the late persecutions under color of law have fallen; and they are still under the fasces of the imperial lictors. It is hoped, however, that the new Minister of Worship and Instruction, Fortoul, a known liberal in his sentiments, will grant them ultimate relief. Their treasury is overdrawn to the amount of 57,000 francs: an enormous burden for a body of such limited numbers and resources. We entreat our readers, who may have the means and the heart, to enable us to make haste to their help, as we are exceedingly anxious to do. We ought to be able to send them \$2,500 at once.

These brethren state that their work of evangelization goes steadily on at all points, that their stations tend toward a transformation into churches, that no defections have taken place, that the work is become more solid and deep, and that in Paris especially it develops itself from day to day. In order to give examples of the nature of this

work, we give a few extracts from the journals of some of the Evangelists.

"I am about to give an account of the various blessings," says one, "which it has pleased God to bestow on us in the deeply interesting work in which we are engaged. During the past month, scarcely a day has passed without religious soirées in my barrack. I say religious soirées, because we occupy ourselves entirely in reading the word of God, and in making the applications. In spite of the military exercises and constant fatigue-parties, the soldiers fail not to form daily circles around the word of God. Thus far the number of attendants has been from thirty to forty; but within a few days the number has greatly diminished, as many of these young people have just taken a furlough of six months. So I must form new acquaintances to supply the vacancies. These beloved soldiers came to bid me adieu, and thank me for my instruction and advice. They promised not to forget their New Testament; and some are to correspond with me. Thus you will instruct us, say they, although absent. Since I have been at Wimereux, a number of letters have been written by these soldiers to members of their own families, all deeply imbued with religious sentiment. We shall not see, while in the camp, all the fruits we would desire; nevertheless, in due time others will reap in joy what we sow in tears, and we will all mutually rejoice together. If I have had cause for encouragement from the common soldiers in seeing some learn to write, seven or eight to read, and many more to reflect, I have no less encouragement among the officers. You will be aware of the value these gentlemen attach to the Bible, in learning that a sub-lieutenant of the regiment of ——— bought six Bibles of De Sacy's translation to give to his friends. This officer is a Roman Catholic. Another officer of that regiment bought also a Bible. Another, of whom I have already spoken as declaring he had become a Jew since reading the Bible, lately came to ask me to find the most striking passages in which there was allusion made to Jesus

Christ in the prophecies. He sat by me while I looked for passages, and noted them down on a blank page in his Bible for meditation. Another officer, called A—, is reading your religious works, asking me to select those best suited to him.

The same preacher writes us thus:—

"We must bless the Lord for the good He has enabled us to accomplish in the army during the past year. Many souls have borne away the precious seed in their hearts. During this month I have sought to make fresh efforts among the soldiers and officers, feeling that their time was short. I have engaged soldiers so disposed, in underlining passages of the New Testament, that they might be able to answer the arguments of the adversary. The lieutenant, of whom I have several times spoken, has labored especially on his, and greatly rejoiced me during this month. The zeal and attachment of these soldiers can be appreciated by the following circumstance:—A soldier, whose regiment was to leave last Saturday at seven o'clock in the evening, came twice from Bologne to Wimereux, to bid us adieu and pray with us. Two soldiers accompanied him, equally desirous for an interview, to take measures for a continued intercourse after their arrival at Paris. They agreed to make every exertion to connect themselves with Christian bodies, and to write me when it was accomplished. The next Sabbath several united again with us in worship."

Since the close of the encampment we have learned little circumstances of interest, showing that the work had been blessed to an extent far beyond our limited knowledge.

STATIONS OF THE DEPARTMENTS.

We have had the most favorable news from Limoges. Worship is well attended; many souls have been converted. The work of evangelization goes on actively, and many effectual doors are opened unto us. A church conformable to the Gospel is already constituted at Limoges, and gives cheering promise for the future.

Villefavard is still in the first joy of deliverance. Worship is equally well attend-

ed, and many interesting facts have reached us, showing that the spiritual, regenerating work is in progress. The directors of the stations which we have just pointed out give us encouraging facts. One is particularly instructive and encouraging:—

"We have in our congregation a brave workman, who with united zeal and love has succeeded in making a deep impression on his own family, although Romanist, and destroying their prejudices against the Protestant name, and finally leading them to embrace the Gospel. His first efforts were for his nephew residing with him, whom he had taught to read. The child well repaid by his progress the care of this educator of his soul. For some time his wife has also been the object of his solicitude. With tears in his eyes, he yesterday told me how, one evening, with an anxiety before unknown, she began to pour out her soul unto God, and cried out in view of her sins, 'O God, have mercy on me!' 'How marvelous,' said he to me, 'this rising up of the soul to God in prayer.' Formerly she used to murmur at what she called my strange language; all at once she calls upon God herself." One day, this friend, moved by the sufferings of a poor relative, resolved to aid him in his extreme want. But it was difficult to execute his purpose, for he feared his parsimonious wife; nor did he think it right to act without consulting her. He consulted her by quoting a passage from St. James, showing our obligations to the poor; and then asked her if they would not be doing well by giving three francs. Great was his surprise as he heard his wife reply, 'Why not give five francs?' 'This gave me more joy,' said he to me, 'than it would have done to hear that I had become heir of great possessions!' We may believe that he prays without ceasing to our Heavenly Father to reveal himself more and more to her whose happiness he desires; and employs his spare moments in instructing her and reading the Scriptures, as she is unable to read herself. The sister of this good man is sick. Through his means, her conscience is disturbed. The word of God, at first heard with indifference or disgust, at last

finds its way to her heart. Another soul is then delivered from death, and snatched from the power of Satan. The *Protestant*, as she reproachfully called him, by his long-suffering and gentleness, is at last victorious. When taunted by his relatives on account of his *protestantism*, he would answer: 'A poor servant like me may well suffer injury, since the Holy One and the Just was covered with reproaches, as you already know.' If he sometimes hesitated to preach among his relatives, he would say: 'Base man! ashamed to proclaim the blessed word of God, yet not ashamed to offend him!' Then, recovering himself, and asking the Holy Spirit to assist him, he opened his mouth, and spake as the Spirit gave him utterance.

"During the illness of his sister, her husband was taken ill, so that they were reduced to extreme want. Our friend took them to his lodgings to save their rent, as they had not paid for the last term. He kept them for six weeks, in the hope that God would relieve them in some way or other. And he did so. When manifesting their surprise to their pastor, he replied: 'God will never forsake his children—his real children.' The mother of this man, who had taken a strong aversion to him at his conversion, at last yielded to the power of love, and realized the same hope which had animated her son. The bright example of this plain Christian shows with what power we are clothed, if inspired by the spirit of wisdom, of love, and of a sound mind."

LYONS.

From the Committee of Evangelization, belonging to the Evangelical Church of Lyons, we have just received the following exceedingly interesting letter. We would that it might be perused by all those skeptical Protestants who do not believe in the possibility of converting Romanists, and whose unbelief so inexcusably dishonors the power and sufficiency of divine grace. This Church, pre-eminent for its missionary

spirit, has above six hundred communicants, nearly all converted Romanists, or their converted children. Who is ready to help us, that we may help these zealous propagators of the truth?

"LYONS, Nov. 29th, 1856.

"18 Rue Godefroy.

"DEAR SIR:—Our half-yearly circular not being likely to appear quite so soon as we expected and might have wished, we take pleasure in submitting to you, in the interim, the following lines, hoping they will not be perused without interest by your honorable Board:

"The work of evangelization amongst Roman Catholics is, through divine mercy, generally prospering in and near Lyons, and this in spite of the obstacles inseparable from our occupying for a prolonged period a provisional place of worship instead of our central chapel.

"The number of hearers continues increasing, and on certain occasions the provisional central chapel is by far too small for the number that flock to attend evangelical worship; so that we have to see, with pain, very many return home without having been able to obtain places. This insufficiency of room is the more to be deplored, as it discourages strangers and occasional hearers from attending at other times when they might find room. And such are the difficulties at present of procuring materials and workmen, that we dare not hope to get the new Chapel finished before the warm season next year.

"But the increase is not limited to the attendance of mere hearers: there are gracious proofs of spiritual blessings received by them, the souls of several being seriously touched to the conviction of sin, and the seeking after pardon through the blood of the Lamb. Thus we have at the present time sixty-four Romanist hearers inscribed as candidates for the Lord's supper in the church, besides fifteen Protestants; the number of new living Christian members admitted since the beginning of the year being forty-four from the Romish communion, and forty-two from the Protestant pop-

ulation. Praise to God on high for so rich a measure of unmerited favor!

"But in the midst of the spiritual harvest, we have to sustain a cruel contest with the authorities as it regards the work in one of our stations, Saint Bel, where the previously professed permission to celebrate worship has been withdrawn; and on the refusal of the congregation to discontinue, the meetings have been pronounced to be illegal, and as such pursued by a lawsuit. The case came on for hearing on the 19th inst., and terminated, after an eloquent defense by Mr. Bethmont, one of the ablest advocates of Paris, by the condemnation of each of the attendants at the meetings to a fine of sixteen francs, and of Mr. Charpiot, the Evangelist, three hundred francs besides costs.

"It was a very affecting spectacle to see forty-five poor honest rustics of every age, from sixteen to seventy, men, women, and youths, (for all had been summoned to appear in court, notwithstanding a distance of twelve miles, and in spite of the dreary season,) render a faithful testimony before their worldly judges, and answer, without the slightest hesitation, in the affirmative, to every question put to them in reference to the things laid to their charge, viz. singing praises, praying, hearing the word of God, and preaching. Not one flinched in the slightest degree; and they appear at present disposed to continue the struggle, though we are greatly embarrassed as to the course to pursue. Our Paris friends are actively engaged in search of means to obtain light and influence in high quarters. May we obtain help from Him who reigneth in the highest!

"Believe us to remain, dear sir, yours very respectfully and affectionately in the Lord,

"For the Committee of Evangelization:
"C. A. CORDES, *President*."

O, France! France! When wilt thou be able to clear thyself of the chains of selfish and tyrannical governors, by being able to govern thyself? Never, till the blessed Bible, which teaches the true liberty, becomes the

book of thy families, thy schools, and thy churches. It is long since Coleridge wrote a stanza which he meant for history, but which had in it something of vaticination:

"The sensual and the dark rebel in vain,
Slaves by their own compulsion In mad game,
They burst their manacles, and wear the *name*
Of FREEDOM, graven on a heavier chain."

SWEDEN.

In a letter from Rev. GEORGE SCOTT, formerly of Stockholm, who is well and favorably known to many of our readers, we find the following very noticeable paragraph:

"PRESTON, Nov. 18, 1856.

"MY DEAR SIR:—Yours would not have remained so long unnoticed, had I not daily expected the usual communication from Rosenius. It has been delayed by the absence from home of the lady who kindly translates for our friend, but having at length received it, I hasten to forward it to you. You will learn by it that the work of the Lord rapidly prospers in Scandinavia, and your Society has no more important work anywhere than that which is now reported. Brighter days dawn on the interests of religion in Sweden, for surely the King's decided declaration on the subject of religious liberty will meet with a hearty response from the assembled States. That sentence in King Oscar's speech from the throne deserves to be printed in gold, and made prominent in all lands where the principles of religious freedom are unknown or partially understood. His words are: "Toleration, founded on individual, immovable conviction, and respect for the religious faith of others, belongs to the very being of Protestantism, and becomes a people whose

heroic King, the great Gustavus Adolphus, by his illustrious victories and the sacrifice of his blood, founded freedom of thought in Central Europe. The laws which present hinderances to religious liberty and the free exercise of devotion ought to disappear, and common law be brought into agreement with the 16th section of the Constitution.* A proposition to this effect will be laid before you." My heart leaps with joy at the prospect of similar religious freedom in Sweden to that already enjoyed in Norway. In the latter country, an eminent pastor (Lammers) has resigned his living, worth about £400 a year, and founded the Free Apostolical Christian Church. Some account of him is given in "Evangelical Christianity" for July, and the number for December will contain a full account of the somewhat singular constitution of the new church."

STOCKHOLM, Oct. 21, 1856.

REV. DR. MCCLURE.

DEAR SIR:—A longer time than usual has elapsed since I gave you any account of what we have been doing, but Brother Ahnfelt and myself have both been traveling about the country a good deal during the course of the summer, which has delayed our mutual communications to each other, and, consequently, also mine to you.

It is not possible to tell you in detail all that we have seen and experienced. Praise be to the name of the Lord! His work is great in our land!

Regarding my own travels in the north of Sweden, especially the provinces of Gestrikland and Helsingland, I can certainly say that the word of the Lord was sown plentifully, and that here and there

we saw the work of the Spirit in fruits that appeared almost immediately. In other cases, indeed in most, we have to sow in hope. During a couple of months that I spent in the neighborhood of the town of Gefle, I have preached by turns in three large localities in three different parishes, between which I had to travel constantly: namely, the new beautiful meeting-house at Gefle, the church at Hille, and the large school-room at Wahlbo, which holds nearly a thousand persons. Every day when I did not go to any of these places, I preached in the largest room in the house of my kind host, whither the people assembled, so that, with the exception of a few days in traveling, I have preached every day during the whole summer.

Twice I journeyed to other parts. One of these journeys continued during fifteen days, during which I preached twice every day, in churches, in school-rooms, and also in private houses. I have this summer preached in ten different churches, even from the pulpits, which shows how freedom from prejudice is gaining ground in Sweden. As regards the whole of this journey, I have never in my life made such a preaching tour, as regards the concourse of people who crowded to hear the word. I lived in constant experience of a remarkable alternation of sweet and bitter feelings: much darkness and misery, but also great spiritual hunger and movement among the people, and, on my own part, bitter inward trials, and many sweet, refreshing times. The world seldom showed us open enmity, with the exception of a few clergymen. In general, the preacher of the word of God seemed to be welcome, and many of the people begged, with tears, that *colporteurs* might be sent to them. Let this be all that is said as regards my summer journeyings.

Brother Ahnfelt's travels have been very extensive, comparatively. I only communicate the following from a letter he wrote to me after his return from Norway. He says: "After being present at the large meeting at Warneberga,* in July, where 2,000 to

* At the Revolution of 1809, a new constitution or "Form of Government" was adopted, the 16th section of which read thus: "The King shall not coerce any man's conscience nor suffer it to be coerced, but shall protect every one in the free exercise of his religion, in so far as he does not thereby disturb the peace of the community or occasion general scandal."

* Warneberga is in the province of Shæne, in the south of Sweden.

3,000 persons were gathered, I commenced my long journey, and did not return before the 16th of September.

"I went first to Denmark. There it commences to clear up in some quarters, though, in general, much darkness is prevailing and a many-colored sectarianism. I found much encouragement at Helsingør (Elsineur) and on the island of Bornholm. In the latter place there was the curious circumstance, that we met in the very hall of the court of justice in the town of Rønne after its having been previously announced in the newspaper. It was a striking contrast to what has been the case in Sweden, where I have been called to the same rooms in the courts of justice, accused for the same sort of meetings as for a crime. Much people assembled there. There seemed to be a great deal of emotion among them; and I have since, through letters, got such good news of symptoms of spiritual life in several cases. From Denmark I went over Gothenburgh to Norway, and this was one of the most remarkable missionary tours I ever have made. I had, during my progress, some of the most wonderful and merciful experiences, as well as regards myself and others. But, after disappointments and trouble, I received much comfort and encouragement. It was a special cause of rejoicing, that the Gospel could be proclaimed in Gothenburgh, where the Schartanans* have so long laid a hinderance in the way of it. I have not for a long time seen such blessed rejoicing at the sound of the word which makes us free, as there. More than one person seemed to come to real peace in Christ and praised God for his mercy with an audible voice. I had a meeting in the Moravian Chapel, and the day after, the pew-opener gladdened me with a confession of his release from the burden of sin which had been very oppressive to him. Since those days our friends there have begun to assemble for mutual edification, and from their letters it seems that the work of grace is progressing among them. In Norway

I only visited three places—Fredrikshall, Christiania, and Skien, but had, during those visits, days never to be forgotten. I had in Christiania a very extensive field of labor. There is a meeting-house which certainly holds 1,000 persons, and evening after evening it was filled with hearers belonging to all classes. The Word of God and singing seemed to be specially impressive, and they generally expressed a wish that I might return soon. I am seriously thinking of going there again this winter, for a longer stay and more extensive visiting. It is remarkable to see what "a great door and effectual" there seems to be opened in Norway for the Gospel; and a precious privilege is the liberty which is enjoyed there, in consequence of which you can openly arrange about meetings, and announce beforehand in the newspapers that they are intended to be held. Besides, you enjoy the advantage, that men in office under government, who, in our country, consider themselves as hindered by their position in the community from frequenting such meetings forbidden by law, can in Norway go to them quite openly. I could tell you much more, but I know that I must not write too long. I join in your words, how, on returning from such journeyings an extraordinary fear is experienced as to what the Lord, after such mercies, will find it necessary to inflict to our chastening and humiliation. So far, Brother Ahnfelt, now I will only add a few words touching the new Institution which has sprung up in Stockholm, under the name of the 'Evangelical Patriotic Institution,' which seems, according to my opinion, to be a very blessed work.

"It has published and spread 122,713 tracts (the greatest number printed by the former Tract Society of Stockholm) during the last three months.

"It has received considerable sums of money from various parts of the country. Among the various donations, we cannot help noticing one, a gift of three halfpence from a little dying girl, her legacy to the Institution.

"Five colporteurs have been traveling at the expense of the Institution in various provinces of Sweden. A school for col-

*A very exclusive division in the church, named after Mr. Schartan, whose writings they have taken for their standard almost as much as the Bible.

porteurs is intended to be begun at Stockholm the first of October next.

"Many persons have, in the provinces, undertaken to be agents for the Society, and are actively employed as such, collecting money, assisting the colporteurs, and so forth.

"Such, dear sir, are the news which we, thanks be to God, can give from Sweden. Certainly, we would not assert that there are no shadows in the state of the country, far from it. The world has a great ascendancy, and even among Christians we are sorry to say that there are, now and then, dissensions that are painful; but on the whole, we have so much reason to be thankful, that certainly we must not be discouraged. The sympathy of Christian brethren in other lands, too, is a very great source of comfort to us. Their assistance and their prayers strengthen our hands.

"I must now conclude for this time, dear sir, wishing you every blessing from the Lord of all grace.

"Yours sincerely and gratefully,

"C. O. ROSENIUS."

VALLEY OF THE AMAZON.

Our readers who know the difficulty of obtaining reliable information as to the moral condition of that rich and measureless region which is drained by the mighty Amazon and its affluents, will read with avidity the subjoined communications. They are from a very religious and substantial man, whose opportunities for observation have been peculiarly good, and whose testimony is worthy of entire credit. We are much gratified by the encouragement that we are to receive farther information from the same source.

In an accompanying note the writer expresses his strong desire "to see that field occupied by some of our benevolent societies in a *quiet* way. Ten times the amount of good can be done

in that way, than by pulling off the gloves, and rolling up the sleeves, and daring them to the combat. I have seen efforts made in both methods; and am well satisfied that your 'CHRISTIAN UNION,' with its quiet, firm, and truly Christian mode of operation, is in the right course."

"NEW-YORK, Dec. 22d, 1856.

"Rev. Dr. McCLEURE.

"DEAR SIR:—I have been much gratified in reading your editorials in the Magazine for the last three months, and especially in the December number, in reference to extending Protestant Christianity into the strongholds of the 'man of sin,' in Europe, and the 'isles of the sea.' But what pleased me most, was the desire you have expressed to enlarge your missionary efforts in South America.

"As I have recently returned from that country, after a residence of nearly three years, I would respectfully ask permission to speak a word or two in behalf of a portion of that vast and interesting field. I allude to the great valley of the Amazon river. Here is a vast territory, without a single effort being made to introduce the Gospel by Christians, either of England or America; and it is chiefly from these two countries that the 'light and the truth' must go forth to enlighten the dark corners of the earth. The only thing that has ever been done for that benighted region of the Amazon, has been a few Bibles and Tracts, that the American Bible and Tract Societies have kindly donated to some private individuals for distribution in that region, which were not only gladly but very thankfully received by both priest and people in Brazil, Bolivia, Peru, Ecuador, and Venezuela. Ought not this field to be occupied as soon as possible by Protestant Missionaries? You remark that you are ready to send the right kind of men, should they offer. Are there no right-minded men ready to say, 'I am ready, send me?'

"Is not this valley of South America a part and parcel of our own quarter of the globe? Why need we hunt in distant

continents, and far-off islands in distant oceans, for fields to occupy, whilst there are such openings at our very door, as it were. These South American nations are nominally Christian, but to all intents and purposes *heathen*, as far as the knowledge of true Christianity is concerned; but at the same time, we can have full and free access to them. This I know to be the case, for I have tried it. I found every house, from the highest to the lowest, thrown wide open for the reception of the Bible and other good books that I had to distribute, while I was attending to other business—for tract distributing was not my province at the time. Neither were these books sought for and received for the purpose of destroying them; for, more than a year after I gave some of them away, as I was on my way homewards, I was called upon to follow the remains of a friend to his last abode, and heard a part of the service read out of the American Society's Spanish Bibles, that I had given to the predecessor of the then officiating priest. This fact alone proved to my satisfaction that the Bible was appreciated. Indeed, I was never able to find an instance where there had been a single page of any of the books wilfully destroyed.

"Here then, is a great field, and constantly increasing in interest on account of the rapidly increasing population by emigration. There is a single chartered company in Brazil, that has to establish within ten years on the Amazon *sixty colonies*, of six hundred souls in each settlement, thus making a very considerable increase in Brazil alone. Bolivia, Peru, etc., etc., are doing the same.

"It will be recollected that the Amazon valley is a mighty water-shed,—more than twice as large as the Mississippi valley, and larger than all Europe,—and drains a territory of over three millions of square miles, commencing in latitude 3° north and extending to 18° south, and lying between longitude 48° and 76° west, and receives in its course the contributions of some two hundred tributaries, some of which are as large as the Missouri, and many of them much larger than the Ohio; all navigable

for steamers, even into Peru, Bolivia, Ecuador, Venezuela, and New-Granada, and not a single man to tell the people that the Savior died for sinners! *This ought not so to be.*

"As I promised you, dear sir, some time since, to give you a few items about the moral and religious condition of this great valley, I do not know that I can better convey the idea of their moral and religious standing than to transcribe from my notes a short sketch of two or three of their regular and stated feast celebrations in the city of Para, the great commercial emporium of that region. There are some thirty-two feasts *per annum*, authorised by the law of the empire,—besides all the minor church and family celebrations,—which, when taken together, will be about two hundred in the course of the year.

"The feast that I will notice first, is the feast of 'Nazare,' which is the principal feast or carnival of the province. It is exclusively dedicated to the Virgin Mary, as the Lady of Nazare, or patron saint of Para. This feast excels all others in display and ostentation, on account of the multitude of miracles performed by the good lady, whenever the occasion requires anything of the sort. Among the wonderful performances of the 'immaculate mother of God,' the following two are conspicuous:

"Some few years ago, a Portuguese vessel arrived at Para from Lisbon, having had rather a rough trip out; the captain of which, from some cause or other, forgot to pay his respects to the *Virgin*; so that when he left Para on his return voyage, he had not obtained, nor indeed could he reasonably expect to receive, her blessing—as he had neglected to make a deposit of dollars and cents with her agents. She always works best when the wheels of her '*car*' in Brazil are well greased with dollars. The consequence of this sacrilegious neglect was, that very soon after the noble ship had left port, the slighted lady caused a severe storm to overtake the unfaithful crew, which destroyed the ship and all the heretics on board. But as there is always a *Lot* in Sodom, so there were a few faithful, pious souls on this occasion who had paid the required toll.

These managed to get into one of the ship's boats, and made a contract with her ladyship, in the form of a vow, that if she would condescend to save them, the boat should be hers for ever. She performed her part of the understood agreement, and saved them all, after permitting them to buffet the winds and waves for several days. It was now the business of these miraculously-saved mariners to perform their part of the solemn contract, which they scrupulously did, and honorably turned the boat over to the agent of the immaculate Virgin. And now, at every feast of Nazare, it has its proper place in the procession—being mounted upon wheels, and dragged by the identical *sailors* themselves. But unfortunately the cholera in 1855, got hold of a portion of them, when they paid the debt of nature; leaving the company too small to do the hauling. The remaining faithful sailors were compelled to substitute a couple of yoke of oxen—the good mariners acting as grooms, and paying the necessary expenses.

"The next miracle I will mention is that connected with a royal personage, who went on a hunting frolic with some friends. A deer was soon 'scared up,' and the royal hunter pursued it with all the ardor of a lover of that kind of sport. His noble charger, seemingly being as much interested in the chase as the rider—dashed off at a rapid rate, and soon overtook the frightened stag. But just as the royal personage was about to raise his weapon, the bounding animal leaped over a deep and horribly dangerous precipice, while the hunter was at his very heels. The illustrious hunter had only time to ejaculate a half-made vow, which the Holy Virgin, who is always on the look-out for her disciples, perfectly understood, and saved the imperial petitioner. The vow was *intended* to be, that if the blessed Virgin would save his life, the sportsman would give his blooded charger, together with all the equipments, to her ladyship on his return home. *She did save his precious life*, by causing the noble animal, in the very act of springing off the mighty bluff, to rear up upon his hind feet, and swing around as though upon a pivot,

and thus completed her part of the bargain. Now I would ask, what individual of any blood could reasonably refuse to perform any part of such an agreement? But royalty, true to itself, paid the vow, by turning over the horse and all the equipments to the duly authorized agent of the 'Mother of God.' But, unfortunately for the poor beast, the good lady had so much to attend to that she forgot her horse *and he died*. But her faithful friends have since caused an *image* of both horse, rider, and deer to be '*bull*,' and placed upon a platform on wheels, and drawn through the streets in all processions, by *live* oxen, and always well guarded with a bevy of angels to protect it from harm. The last time I saw the car in procession, the angels were little darkies with beautiful shining countenances. Sweet little creatures they were!

Now to the feasts. They always begin on Saturday, with all kinds of demonstrations, such as firing cannon and small arms, sending up rockets, ringing the church-bells, beating drums, and all sorts of noise. The vessels in port are expected to have their flags at the mast-head, in honor of the day. Though no vessel is permitted to leave port, the English and Yankee captains will sometimes slip off with a fair wind and favorable tide. About noon the procession is formed, with the military in the lead; the President of the province and his *suite* next; then the fat bishop and assistants in carriages; then the 'Lady of Nazare' with a bevy of '*live*' angels surrounding her on the *car*: these celestial beings always represent all shades of color, from the jet-black to the milk-white: following the Virgin is the boat and sailors; then comes the *host*, and immediately after, the priests, monks, friars, and theological students. Next comes the car, with hunter, horse, and deer; next the foreign consuls, citizens, on foot, on horseback, in carriages, followed by a rabble of all sorts and colors. This is always the most prominent part of the procession, except the slaves, who are the best dressed and best behaved—only they dare not wear shoes. Their's is always the largest section of the procession. Thus arranged, the whole parades the streets

while the church bells are ringing, powder burning, rockets shooting upwards, etc., till sundown, when the procession breaks up until morning, though the noise is kept up all night.

At sunrise on Sunday morning, everything seems to be inspired with new life and increased magnificence. At about nine o'clock the whole procession is formed again, and moves towards the village of Nazare, which is especially set apart as the good lady's head-quarters, where the priest appointed for the occasion is waiting to perform grand high mass for the souls of all concerned. After this ceremony, fun and frolic commences—gambling-tables are spread without limit; for at this great feast full indulgence is granted to all the faithful, without money and without price. Here will be found the penny gambling, the piles of *milreis*, or stack of ounces, so as to suit all-sized purses. I have seen the priest and the epauletted officer betting

their *vintem* (penny) side by side, while the common soldier and barefooted slave would be laying down their dollar, half-ounce, or ounce of gold; and all going off together, and drinking out of the same glass at the nearest bar. This is a country of equality. The feast lasts ten days.

These feasts are the only levers by which the priests can move the people. Destroy them, and you will destroy the influence of the clergy. Here is the ripest field for Christian effort that I know of, without a missionary or even a colporteur to tell them that there is a God or a Savior to whom they can appeal. This is not as it ought to be. This is not as thousands will wish that it had been, when they are called to settle their final account. Let the field be occupied before it will be too late—before the Jesuits of Rome get alarmed and shut the door against us. More anon.

R. N.

HOME FIELD.

PUBLIC MEETING IN HARTFORD, CONNECTICUT.

In our last number, we gave a brief report of the "course of public lectures to Romanists" in the city of Hartford, which the Board, through the Rev. Mr. Leo, had but recently completed when the Magazine went to press. In connection with the report, we had prepared a notice of the great meeting held in the Rev. Dr. Hawes' church in that city, on Sabbath evening, November 27th, at the close of the lectures, in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION; but it was crowded out, much to our regret, by other matter. The meeting was of great interest and importance, and therefore, though late, we state in respect to it, that at

an early hour, the large audience-room was filled to overflowing with an intelligent and influential class of citizens. The devotional exercises were conducted by the pastor, and the Rev. Dr. PATTON.

Addresses of great interest and power were made by the Rev. Mr. LEO, and the Rev. Dr. McCURE, Secretary for the Foreign Correspondence, which carried with them the judgments and hearts of the hearers. The Rev. Dr. HAWES, the pastor of the church, followed these speakers with a brief, well-timed, and impressive address, commending the cause warmly to the sympathies and charities of his people. He spoke of it as an object whose sacred claims had been too much overlooked.

As an evidence of their appreciation of the cause, the people of Dr. HAWES' Church, the next day, gave in donations for the Treasury to the Rev. G. L. HOVER, the Secretary for that district of New-England, upwards of *seven hundred dollars*.

We are glad to notice the rising interest of pastors and intelligent laymen in our sacred work. Sure we are, that just in proportion as they examine its claims, they will cheerfully and liberally respond to them. It deservedly claims a place among objects of the highest rank among Christian charities; and if pastors and people will now aid them, the Board can do a work of great value to the cause of evangelical religion. We will hope to have many such meetings in the country this winter.

VALUABLE TESTIMONY—EFFECTIVE ASSISTANCE.

Under the pressure of the personal presence and earnest appeals of official advocates, the deep fountains of human sympathy and charity may be stirred, and aid may be made to flow to the objects that are crowded on attention. And it is grateful to those concerned, when, even in those circumstances, the pious, patriotic, and humane extend their countenance and support to them. But there is a peculiar power to animate and encourage the laborer in his work in those contributions, whether of sympathy or of material aid, that are *SPONTANEOUS*.

Such contributions, we are happy to inform our readers, are not wholly withheld from ourselves. In various and widely separated sections of our country, North and South, East and West, there are those who do not for-

get us, and the great and glorious work which we are striving, and with a good degree of success, to accomplish. We highly prize their sympathy, as well as honor their judgments, touching the importance of the cause we seek to promote, and we thank them sincerely for the aid and comfort they have afforded us.

Although the communications were not designed for publication, we venture, for the sake of increasing the assurance of the doubting, animating the lukewarm, and of prompting all classes to like excellent deeds, to submit a few extracts from a few of the letters that have been addressed to us. We trust that the writers will pardon the liberty we take in the case, especially in view of the end at which we aim.

A LADY'S TESTIMONY.

An intelligent lady in one of the New-England States, in a recent letter, says:

"The last number of the Magazine was received a few days ago. I prize that publication very highly. It reinvigorates my soul, to know that 'the true light now shineth,' and that Papal darkness and errors are now being dispelled. O may it shine more and more!

"I can bear testimony that, through Christ, the labors of the Society in —, have not been in vain. Three Roman Catholic persons in this place were by them brought to the Savior. He is precious to their souls. One of them I see and converse with very often. One of them lately moved far away; and the other died not long since, in great peace of mind, trusting wholly in Christ, and bidding the world farewell with a cheerful heart.

"More than one hundred Bibles have been circulated here among the foreigners, and also as many New Testaments.

"In this service of distributing Bibles, Testaments, tracts, and the various books and publications of the Society, I have

done something. I would gladly do much more for the glorious cause, if I could. None can lose their reward in such a work."

FROM THE SOUTH.

A clerical reader of the Magazine in one of the Southern States, writing to the General Agent, Mr. Edward Vernon, says :

"Enclosed please find \$5 00 annual contribution to the AMERICAN AND FOREIGN CHRISTIAN UNION, after deducting subscription to your monthly journal.

"Dwelling here in the midst of the corruptions and soul-ruining influences of Romanism, *my earnest wish and fervent prayer is for the success of your cause, and the conversion of the poor deluded Romanists to God.* Hence, though poor in this world's goods, I do not think I could more safely or usefully invest five dollars per annum, than in the noble enterprise in which you are engaged."

A WESTERN LAYMAN.

The following note to the General Agent, Mr. E. Vernon, conveying *one hundred dollars* to the treasury, from a citizen of the State of Illinois, exhibits his estimate of the Society.

Rome has long had her eye on the West, and earnestly desired to control its resources, and she has spared no pains to accomplish her wish in regard to it. Our esteemed friend has had excellent opportunities for determining the necessity and importance of the Society. His judgment is therefore worthy of consideration. He ranks the Society among the *FIRST* in point of importance and utility. He says :

"Enclosed please find a check for one hundred dollars—a New-Year's gift for the use of the AMERICAN AND FOREIGN CHRISTIAN UNION, of which you are the Assistant Treasurer. I said gift—it was wrong. It is only a moiety of the interest due on my obligations for the support of religious charities, and of which I consider the above-mentioned Society to be among the first.

"If you please, you may forward to me a certificate of life-directorship, as I may esteem it a privilege to attend the meetings of your Society, if I should be East when they are in session."

ANOTHER WESTERN LAYMAN.

The writer of the following lines is a resident of the great west. He has had ample opportunities for judging of Romanism from its practical operations as well as its theoretical teachings. Observation has led him to place himself among the friends and patrons of our Society. He here speaks especially of the Magazine. He has read it carefully, and knows its worth. He says :

"Inclosed please find the amount of bill for two volumes of AMERICAN AND FOREIGN CHRISTIAN UNION. Every freeman should be glad to contribute to sustain this work. It is just what is needed. It is only by the general diffusion of knowledge that a people can be secured against the bondage of a religious despotism; and if the anti-christian and anti-republican principles of the Romish Church are exhibited in a clear and unprejudiced manner to the people, her power will cease.

"Although the power of the Roman dynasty is not *immediately* dangerous to our country, yet it is well to guard our free institutions with jealous care and with sleepless vigilance. Written in every line and upon every page, history records the fact that '*eternal vigilance is the price of liberty.*'

"Popery has a mortal hatred to our civil and religious liberties, and to-day our subtle foes are waiting in ambush and earnestly desiring to give the death-blow to them. To do this, war is waged against our free schools. These gone, we lose the greatest bulwark of our dearest rights and our most valued privileges.

"Under our present policy this land has enjoyed prosperity beyond example, and with such a result before us, it is the part of wisdom to labor for its preservation.

"Wishing your Society great success, and your Magazine an extensive circulation, our common country a bright future, and

Popery, her deadly enemy, a speedy destruction, and its subjects conversion to Christ, I remain,

"Yours very respectfully,
" — — — — —"

FROM A REPORT OF AN ITINERANT MISSIONARY.

Mr. — is an itinerant laborer among Irish Romanists in one of the New-England States. With much facility he has adapted himself to the various kinds of labor needed in his field. He has visited the humble cottages of the poor Papists, and read the Scriptures, and prayed with their inmates; attended upon those in more elevated positions; distributed Bibles and Testaments among the destitute; and also visited some Protestant congregations and addressed them on the great subject of our work, and thus done much good. But the following extract from a recent report will give a view of these labors. The Missionary says:—

"This day closes the labors of another quarter, which to me have been the most delightful, and I hope the most profitable to the Society, of any since I entered their service. Since my last report I have addressed six congregations on the Sabbath in behalf of the Society, which I believe have not been addressed by any of your agents before, and from five received their first contribution to its funds. This service has considerably enhanced my labors, and pressed me down with deep anxiety, lest the claims of your noble Society had been entrusted to the advocacy of one too little experienced to do it justice; and yet it has done my soul good to mingle with the different churches, and, both in public and private, to spread out the condition of deluded Papists, and interchange views in relation to the best means of doing them good, and not the least in witnessing the struggle of suppressed desire of usefulness in them, manifesting its first public ex-

pression by cordially approving and adopting *our plans and measures* as the best yet devised for their enlightenment and conversion. I remained in — until about Thanksgiving-day, and then returned to — and have since been laboring among the Roman Catholics of this town.

"The whole number of families visited this month is 100. Those found destitute of the Bible are 18. The families in which neither of the parents can read are 8. I granted Bibles, 14; Testaments, 2; introduced one copy of the MAGAZINE.

"In addition to the above, I have attended numerous meetings for prayer and conference, inquiring-meetings, and lectures, in which I have taken part, and in various ways have endeavored to make myself useful to the cause of Christ, by encouraging the children of God to come up to the help of the Lord, and in urging the impenitent to 'flee from the wrath to come;' and this has been done principally by the wayside, and in evenings, when it was impracticable to visit in the houses of the Romanists. It has been precious work for me, and I have tried to bless God and be thankful to him for the blessed privilege of laboring in a community where he is granting the special influences of the Holy Spirit.

"I have presented to the Local Committee the subject of your last communication, and have their opinion that it is expedient that the request of Rev. Mr. — should be granted. I received a note from him yesterday, saying that the good work of the Lord continued with unabated interest, and seemed to be extending more and more. He wished me to come down immediately to his assistance. I am delighted with the prospect of thrusting the sickle into this field, all white for the harvest, and help gather the golden sheaves into the garner of the Lord."

ENCOURAGING PROGRESS.

The following report is from a missionary in one of our eastern cities. It shows the work progressing. Such la-

bors, in all the cities of the land are needed, and if performed, could not fail to produce the happiest results in a short time. We are happy to be able to state, that at most of the stations the Board have much encouragement of a similar kind. The missionary says :

"This day I have had the pleasure of seeing our industrial school go into operation. It was opened this morning by a number of devoted, self-denying Christian ladies, with 65 poor children. It is a new thing in this city, but a noble undertaking, which we trust, with the blessing of God, will do much good. It seems to have the approbation of all right-thinking persons, and I do earnestly hope the Romanists will now see that we have been striving all along to do them and their children good. Truly the efforts of your Society have not been spent in vain in this place.

"The God of missions has condescended to use your missionary as an instrument in urging this measure upon the attention of the benevolent ladies of this city, and in aiding in its organization, and he hopes also to be useful in promoting its operations.

"In my field of labor generally, there are good prospects and openings for doing good. My meetings for public worship are well attended, and with growing interest in the word preached. 'To the poor the Gospel is preached, and they 'hear it gladly.' The sick are visited and cared for, both temporally and spiritually; the children of the poor are sought out and taken to places of instruction. The wants of the destitute are brought to the notice of the benevolent, who are always ready to respond to calls to help them.

"So many of these good things have been done among the Romanists here, that many of them are heard to exclaim, 'Those people have the right religion, let the priests say what they will!'

"I hope the time is near at hand when those kind-hearted Irish Romanists will, on the subject of religion, think for themselves. I have at present many interesting cases in the Alms-house hospital. Two of them

are Romanists, who receive instruction in Bible truth with child-like simplicity. Since I began to visit that institution, many who have heard the Word of God from my lips have been called away by death. I might describe death-bed scenes, and quote the words of the dying, but eternity alone will disclose the good effected.

"This month I have preached 12 times, distributed 428 tracts, made 277 domiciliary visits, visited the sick, read and prayed with them 21 times, conducted Sabbath-school 4 times, given away Testaments, a good many numbers of the "Child's Paper," and some small books to the children."

INDUSTRIAL SCHOOLS AND ROMISH CHILDREN.

The Rev. J. C. Sinclair, who labors among the Irish Romanists in Pittsburgh and Alleghany cities, says :

Since my last report was transmitted to the Board, we have commenced a new movement in connection with the mission, viz. a Ladies' Industrial Sewing School, for the benefit of poor and neglected children, whose parental circumstances will not permit them to give the necessary instruction to their offspring, and where, in many cases, home influences are of the most degrading order. The ladies have taken a decided interest in this good work. Our first meeting was on Thursday, the 3d inst. The ladies have elected Mrs. — the Directress for three months : also six ladies to assist the first two months, (three assistants monthly.) Other benevolent ladies have been coming in to our assistance. Trusting to the good hand of the Lord to be with us, the scheme promises to give general satisfaction. Friends have been raised up who have supplied us with one thing or another of what we wanted for carrying on this good work.

Some have supplied us with printed muslin, some with brown muslin; some gave thread and needles, others supplied us with thimbles. The ladies could not attend with comfort upon the children, because of the cold, and it was thought necessary to

purchase another stove to make the mission house comfortable; and as we have no funds in our treasury, we trust to the benevolence of the religious community to enable us to pay it.

The number of girls upon our list is upwards of 40, and we expect a great increase to that number. The attendance is pretty regular. We meet on each Thursday, at two P. M., and continue in session till four P. M. I intend, the Lord willing, to open another school in Alleghany city so soon as I can after the "New Year." I have spoken to a number of ladies who are willing to take a part in the work.

The mission Sabbath-schools are in a very prosperous condition. That one held in the mission-house is beginning to vie, in good order and attention to instruction, with schools of long standing. On Sabbath, the 21st inst., we had six additions—all Roman Catholics—three boys out of one family, two out of another. The average of attendance is 70 children, sometimes we have 90. The number on the list is 120. I rejoice to say that our band of teachers is very efficient, all taking the deepest interest in the spiritual welfare of their pupils.

What we want is the sympathy and prayers of the Lord's people, throughout all the churches. Our mission is not sectarian: it is one in which all the churches of the Reformation can take a part. Our free and glorious platform is one—the Bible: It is also our sufficient and only rule of faith and practice. Our common enemy is one, in its opposition to Protestantism, under whatever name. Popery knows no other church, and acknowledges none but itself. The ladies of the second Presbyterian church (Dr. Howard's) are doing much in aiding me this winter, as they did the last. Mr. — & Co. have given me \$5 worth of shoes for my Sabbath-school.

I have made 394 calls this month, and distributed 900 pages of tracts, and read and prayed in upwards of 200 families.

May the Lord water the seed sown, and cause a blessing to follow this going forth with the message of eternal life to those who are in darkness, living "without God" in the world!

THE REV. FRANCIS ZASTERA.

Mr. Zastera continues to labor among the German Romanists in this city with fidelity and encouraging success. In a note addressed to us recently, he says:—"The report for the present month will be very similar to the one for the month before. There is nothing new, but *four Roman Catholic families* are waiting for me to baptize their children."

Mr. Zastera is collecting a congregation in the city. Having repudiated his Romish baptism and ordination, and applied for admission to the Gospel ministry in the Reformed Dutch Church, the past few months have been a season of deep interest to him, especially in making preparation for an introduction into the sacred office. He has, in the meantime, maintained his missionary labors. In a letter just received, he says:

"The next week I shall present a report—1st, of the number of my church members; 2d, of my passing ordination; and 3d, of my plan against Romanism.

"The reason why I can't present those things at this time is a joyful reason—it is the blessing of God existing in the increase of my new church. On that account I have to spend so much time in visiting, and to forge the iron now while it is hot. Thanks be to God, I have overcome, with his help, the largest difficulties. The walls of Jericho fall, and from the ruins rises a numerous and active congregation. My patience has brought me already the sweetest fruit. The flag of Christianity floats victoriously in the midst of its numerous enemies, which before in a threefold attempt failed.

"Dear brethren, my congregation congratulate me; but I congratulate you. I can proceed already to organize my congregation. O that the blessing of God may be a standard-bearer always to my new congregation!"

In a note subsequently received, Mr. Zastera says:—

“On the last Sabbath in November, in the evening, I received ordination and baptism in the German Mission Church in Houston-street (in this city.) My grand benefactor and true father, Rev. Mr. Guldin, preached the ordination-sermon, Rev. Mr. Friedel administered the ordinance of baptism, and Rev. Dr. Jameson offered the ordaining prayer.

“This was an important and solemn moment to me. This was a moment which the Lord had made. O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! I, a poor sinner, am the *first* Bohemian that has been invested with the dignity of a mission-preacher of the pure evangelical truth in America!

“This was also an instructive and very salutary moment to the people. The crying-to-heaven affliction and perdition which Popery prepared for me in Europe, and my true ordination here in America, so solemn and glorifying to the victorious truth—all this presented an analogous and intuitive example to the immense audience, for the consolatory sentence—‘Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy.’

“Finally, this was a moment glorifying God’s genuine Word against Romanism, and confirming the truth—‘The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.’ Mr. Guldin’s sermon was very effective; its vehement eloquence was like ‘the hammer that breaketh the rock in pieces.’”

IRISH MISSION IN LOUISVILLE, KENTUCKY.

The Rev. Mr. McDEVITT, stationed in Louisville, says:

“Our work here has been assailed by the most violent persecution, yet giving all the believers in the truth clear evidence that the Lord is operating upon many hearts. Many who once clung to and obeyed with blind and stubborn tenacity the teachings of the emissaries of Rome, are now reading and listening to and obeying the word of truth as it is in Jesus. They are asserting, also, that liberty which God gave to man, and they refuse to be controlled by any priestly pressure. In this free land, they must and will think and act freely. The fact is evident—the Word of God—‘will not return to him void’—sinners will, under the teaching of the Holy Spirit, come to the feet of Jesus, and learn the way to be saved.

“During the past month I have distributed fifteen Testaments, seven Bibles, and more than six hundred pages of tracts, and made about two hundred and fifty visits.

“My heart has been encouraged and my hands strengthened, by having some of the ladies in the city to accompany me, and to contribute of their substance to the poor families.

“All our schools are very flourishing, and we have crowded houses at every meeting.

“On Saturday last, the teachers of the sewing and Sunday schools furnished me with money to give a so-called ‘Christmas party’ to our children, and we had a very happy time of it. We had eighty-seven girls and over seventy boys present, and then we had not all our regular scholars.

“I sent you a newspaper containing an extract from our Magazine, and if I had a package of tracts similar to the one you sent me in your last letter, I could distribute them to advantage. I will try and have it published in the two religious papers in this city. The Rev. Dr. Breckenridge told me, a few days ago, that his people were very much interested in our work, and that he would soon take up a collection for us.”

MISSION AT NEW-ALBANY, INDIANA.

Mr. McBride continues to labor among the Irish Papists in New-Albany with success. He says:—

“Three months have elapsed since the date of my present commission. During this period my health has been very good, so that I have been enabled to devote my time to the advancement of the mission here. No material change has taken place in the schools. The attendance has not been so large as usual for the last few weeks, owing to the severity of the weather, which is unusually cold for this latitude. We hope to remedy this diminution by supplying those who are destitute with clothing and shoes.

“I have made two hundred and three visits this month, and held seven prayer-meetings. These meetings are well attended. The one in the northern part of the city is composed mostly of young persons.

“In my visits among the Irish Romanists I find much to interest me. I will select one or two instances out of many.

“The first is the case of an Irish Catholic, who was sick, to whom I had given a Testament, and whom I had visited and conversed with repeatedly on the subject of

religion. During one of my visits I requested the privilege of reading the Tract entitled, ‘The Worst of Sinners Invited to come to Christ.’ He readily assented. He and his wife listened with marked attention. After I was through, the woman asked with much feeling if I would not leave it with them.

Another incident will show the access we have to this people. Visiting an Irish Catholic family, the children of which attend our schools, the woman informed me that her sister was very sick. Expressing a wish to see her, the lady said she would be glad if I could do it soon, as she might not live twenty-four hours. Early as possible I hastened to her residence, which proved to be a grog-shop and boarding-house. I did not find her so low as represented, yet death had marked her for his victim. She was in the last stage of consumption. The mother and another lady, besides three men, were present, all Roman Catholics. Thus circumstanced, I hesitated a moment as to the propriety of speaking upon the subject of religion to the sick woman. I ventured to do so, however, and while urging the duty of repentance, and faith, and earnest prayer, there was breathless silence, which was only broken by one of the men exclaiming, ‘That is good doctrine!’”

BISHOP BAILEY.

PAPAL POWER GRADUALLY UNFOLDING.

We submit the following document, from the pen of the Romish Bishop Bailey, of New Jersey, to our readers, to apprise them of the power claimed by the Romish priesthood over the people, and to mark the stage of development it has already attained in this country. No other denomination in this land would suffer, we think, for one moment, such usurpation on the part of its ministers as is herein exhibited.

And should any Protestant ministers of any name assume thus to dictate to their people what line of conduct they should pursue in their social and domestic affairs, or, in case of failure, be liable to ecclesiastical penalties as severe as are herein threatened to the votaries of the “man of sin,” there would be an outcry from all orders of people, of denunciation and rebuke too strong to be unfelt and disregarded.

And we think that this document could not have been published in this country by Romish priests forty years ago, without similar expressions of disapprobation. But we have fallen upon other times, and from many quarters this priestly dictation, though utterly un-American, and comprising the elements of the very worst forms of tyranny, has been extensively (even by Protestants) spoken of in terms of high commendation. As Christians and American citizens, we are ashamed of it, and grieved by it, but so it is. We trust it has been done thoughtlessly.

We do not object to reforms among the Irish people, or any other people with whom vices or sins may obtain; and we have no sympathy with the custom of "wakes" and many other customs that Romanists observe in connection with their funerals; but we have many and serious objections to the attempt to suppress them by mere PRIESTLY AUTHORITY.

There is a better way, and a more enduring, and we hope that Bishop Bailey, remembering his nativity (he is an American) and his duty to the country, if regardless of some other matters, will early correct this error into which he has fallen, and set a better example in time to come, if called to act as a Reformer.

We forbear to speak of other things in the decree, but must say a word about the *cruelty* of the penalty by which the edict is enforced.

Few things, to a devoted Romanist, are more severe than to be denied a Christian burial; and yet this evil is to visit the poor dead Romanist, because living friends may choose to have more than "six carriages" at the funeral! or not "attend on foot!" Why punish the *dead* person? why not let the *dead* go free, and fix some suitable punish-

ment on the *living* persons who may transgress the law? But absolute power is not very careful of others' rights. But to the document itself. Here it is: read it, and see what strides toward fully disclosing her odious features Rome has made among us:

NEWARK, November 5, 1856.

REVEREND SIR:—

I feel it to be my duty to make some stringent regulations in regard to the burial of the Dead, in this Diocese. As at present conducted, our Funerals have become a scandal to the community. The loss of time, and the expense incurred, make them, also, a heavy burthen on our people. They have not even the advantage of showing respect to the Dead; for, on account of the number, and often the appearance of the carriages employed, they are rather calculated to excite ridicule. For the most part, also, those who accompany the corpse, remain in their carriages, and do not follow it into the Church, nor join in the services for the dead.

I need not say how contrary all this is to the spirit and intention of the Catholic Church. For the future, therefore, Catholics who wish to attend the Funeral of their friends, or relations, will be expected to do so on foot. Six carriages only will be allowed for the immediate relatives, or aged persons. In the country, when the Funeral has come from a distance, a greater number may be allowed, not to exceed twelve. In all cases where these rules are not observed, the Clergy of the Diocese are strictly forbidden from being present at the Funeral, or performing any religious services over the corpse.

I would take advantage of this occasion to urge upon you the duty of bringing everything connected with the burial of the dead, into conformity with the rules and approved usages of the Catholic Church. The Funeral Service should be celebrated in the Church, whenever it be possible. The unchristian custom of Wakes, as still practised in many places, should be entirely done away with—and the laws of the Church, refusing Christian burial to persons who have made themselves unworthy of it, should be strictly enforced.

You will explain these regulations to those under your pastoral care, and enforce them strictly, as soon as they are sufficiently promulgated.

† JAMES, Bp. of Newark.

By order of the Bishop,

V. BEAUDEVIN, Secretary.

DR. KIRK'S MISSION TO PARIS.

It is well known to those who read our pages, that the AMERICAN AND FOREIGN CHRISTIAN UNION has been for some time engaged in efforts toward the erection of an American church in Paris. This enterprize is one of great magnitude and importance, *first*, as respects the spiritual conservation of our numerous countrymen at that great emporium of commerce, politics, arts, and pleasures; *secondly*, as respects its moral influence upon the French population, so sadly given up to mirth and mammon, to superstition and impiety; and *thirdly*, as respects the more direct bearing of American piety upon the work of evangelization, and the spread of religious liberty from this centre throughout France and southern Europe.

To the success of this chapel there were certain obstacles, which could only be overcome by the efforts of some one eminently qualified to meet and overcome them on the spot. The Board of Directors, feeling that the only person known to them as possessed of the requisite qualifications for this great and difficult undertaking was the Rev. E. N. KIRK, D.D., of Boston, earnestly called him to the duty. His deeply attached congregation, with a noble liberality, though most reluctantly, have forgone the benefit of his ministrations for the space of six months, during which he generously devotes himself to our enterprize. He sailed for Europe on the 21st of January, in the Asia. Let the prayers of all Zion's friends go with him.

BOOK NOTICES.

THE HISTORY OF THE REIGN OF THE EMPEROR CHARLES THE FIFTH. By WILLIAM ROBERTSON, D. D. With an Account of the Emperor's Life after his Abdication. By WILLIAM H. PRESCOTT. In three volumes. Boston: Phillips, Sampson & Co. 1857. 8vo. Pp. 618, 604, and 565.

Who that ever looked upon the little Flemish country-house in the environs of Ghent, where this great emperor was born, can help marveling at the life he passed through ere he closed his eventful career in the Spanish convent whose desolate ruins refuse to commemorate his name? The reign of the despot, in whose dread presence, at Worms, the immortal German Reformer made his glorious Protestation against Romish error and corruption, is a great chapter in the world's history. That chapter is most elegantly written by Robertson, a historical classic; and the *finale*, appended at considerable length by an American of the highest histo-

rical repute, greatly enhances its value. This edition is elegantly issued by the publishers.

NEW-GRANADA: Twenty Months in the Andes. By ISAAC F. HOLTON, M. A., Professor of Chemistry and Natural History in Middlebury College. With maps and illustrations. New-York: Harper & Brothers, Publishers. Franklin Square. 1857. 8vo. Pp. 605.

This publishing house has of late been very generous in sending forth books of travel in Central and Southern America; so that we may hope that the strange lack of reliable information relative to those vast and interesting regions is in a way to be supplied. Professor Holton seems to have prepared this volume on the principle of telling everything right out! It is therefore very lively and lifelike, very entertaining and instructive.

THE NEW AGE OF GOLD; or the Life and Adventures of ROBERT DEXTER ROMAINE.

Written by himself. Boston: Phillips, Sampson & Co. 1856. 12mo. Pp. 403.

A sort of Robinson Crusoe tale, quite entertaining, but ending rather tragically.

DORE. By a Stroller in Europe. New-York: Harper & Brothers, Publishers. 1857. 12mo. Pp. 386.

None will take this gilded toy of a travel-book more than those who have strolled over the same ground. It is full of vigorous merriment and pleasurable information.

WESTWARD EMPIRE; or the Great Drama of Human Progress. By E. L. MAGOON, Author of "Proverbs for the People," "Re-

publican Christianity," etc., etc. New-York: Harper & Brothers. 1856. 12mo. Pp. 445.

This is a four-act "drama," and each "act" has the same five "scenes," viz. literature, art, science, philosophy, and religion. The four acts are four ages, which are thus represented in comparison with each other as respects these five scenic views. The four ages are the age of Pericles, or the age of artistic beauty; the age of Augustus, or that of martial force; the age of Leo X., or that of scientific invention; and the age of Washington, or that of universal amelioration. Plenty of information.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF DECEMBER, 1856, TO THE 1st OF JANUARY, 1857.

NEW-HAMPSHIRE.

Peterboro'. Ann Tuttle,	\$1 00
" D. M'Clennig,	2 00
South New Market Cong. Society, per W. Fifield,	9 50
West Concord. Wm. Dimond,	2 00
Meriden. Dea David Morrell,	4 00
Newport. Rev. John Wood, Assignee of the Carpenter Fund, by the hands of D. B. Chapin, to make Rev. Henry Cummings a L. M. in part,	10 00
Acworth. N. D. B.,	5 00
Harrisville. B. O. Hale,	1 00
Bedford. Presbyterian Church,	17 00
Francetown. Miss Lucy Everett,	1 00

MASSACHUSETTS.

Bradford. B. E. Lovejoy,	3 00
East Taunton. Levi Adams,	2 00
Northampton. H. Sunstead,	5 00
East Falmouth. Dea. Benj. Hatch,	5 00
East Hampton. Payson Society,	66 05
Lowell. Mrs. D. G. Burnap, add. for L. M. of U. C. Burnap,	5 00
" John-street Church,	12 74
Hinsdale. A friend,	2 00
Chelsea. Winnisimmet Church,	155 00
Enfield Cong. Church,	50 00
South Dartmouth. Mrs. Clarissa C. Baily, a L. M.,	30 00
Franklin. Cong. Church,	46 07
Southboro'. Pilgrim Church,	17 00
Lawrence. Lawrence-street Church, to make Wm. Hunter and Wm. M. Kimball L. M.'s,	64 42
Sutton. Cong. Church,	16 00
Worcester. Central Church,	40 00
" Union Church, P. L. Mohen, Esq. for evangelization in France \$50, others \$11 70,	61 79

CONNECTICUT.

West Haven. Cong. Church and Society,	46 08
Middletown. Mrs. Comfort Starr,	5 00
Bridgeport. Mrs. Rhoda F. Wheeler,	5 00
" 1st Cong. Church, to make E. E. Hubbell a L. M.,	43 29
" 2d Cong Church,	25 00
" Presbyterian Church,	27 33
Stonington. Maria Hart,	4 00
Meriden. Mrs. Yale,	1 00
Stamford. 1st Presb. Church, through Geo. Elder, Esq.,	34 07

Stamford. A friend,	\$5 00
Kensington. Albert Norton,	1 00

NEW-YORK.

Montgomery. 1st Presb. Church, balance, per T. Goldsmith, Esq.,	24 50
Wilson. Mrs. C. A. Edwards,	1 00
N. Y. City. Mrs. Hughes,	50
" E. R.,	50 00
" Central Presb. Ch., Broome-st.,	97 91
" J. C. Whitmore, Esq.,	20 00
" Spring-st. Church. Chas Starr,	10 00
Marion. A friend in the Cong. Church, per Joel Foster,	10 00
Kingston. Rev. C. C. Keys,	50
Brooklyn. A friend,	3 00
Albany. 2d D. Ref. Church, Dr. Wyckoff's,	30 00
" North R. D. Ch., per John C. Van Schoonmaker, to make Rev. E. P. Rogers, D. D., a L. D.,	124 00
Ellenville. Geo. Warren, to make himself a L. M.,	30 00
Stoneridge. Mrs. Elizabeth Vandemark,	4 00
North White Creek. A. Eldridge,	3 00
Port Deposit. John Carson,	2 00
Hamptonburgh. Rev. S. C. Hepburn,	5 00
Camden. Alva Miller,	50
Flatlands. Judge Elias Hubbard,	5 00
Harlem. Meth. Epis. Church,	13 46
" First-street Meth. Church,	2 00
Green Point. Dutch. Ref. Church,	11 00
Hempstead. J. H. Seaman \$1, Isaac Snediker \$2, S. S. Hatf \$3, W. C. Rushmore \$1, Green Bidell, \$1, Sarah Thorn \$1, Mrs Mary Seaman \$1, Stephen C. Snediker \$1,	11 00
" Meth. Epis. Church,	4 85
Rushville. Cong. Church, of which \$10 in part to make Rev. S. S. Hughson a L. M. and \$10 in full to make Dea. Samuel Miller a L. M.; Mrs. Sally Green \$2 25, Mrs. Crittenden \$1,	23 25
Dansville. Presb. Church, of which \$5 from Mrs. Fanny Bradner for L. M.,	18 69
" Baptist Church,	4 30
Horseheads. Balance of collection,	9 50
Waterloo. Presb Church, of which \$5 from Mrs. Jos. Wright for L. M.,	24 00
Owasco. Prot. R. D. Church, to make Rev. W. Ingalls and Prot. R. D. Church Sabbath-School L. M.'s,	60 00
Geneva. Prot. R. D. Church, to make Rev. Jos. A. Collier a L. M.,	32 40

Geneva. Baptist Church,	\$2 05
Nunda. Presb. Church, balance to make Rev. Pliny F. Sanborne a L. M.,	4 25
" Rev. J. Wynkoop, for L. M.,	20 00
Middletown. Miss S. D. Carman,	3 60
Rondout. E. M. Verplank,	5 00
Ithaca. 1st Presb. Church, per B. S. Halsey Treasurer,	20 00
North Gage. In full for Rev. Rufus Pratt's L. M.,	6 60
Pompey. Balance,	5 54
Rosville. In part,	7 68
Martinsburg. Rev. S. L. Merrill,	2 00
Fort Plain. Ref. Dutch Church, on L. M. of Rev. M. L. Shenck,	12 16
Montgomery. Goodwill Church, to make Rev. D. M. McAleese a L. M.,	30 00
Elbridge. Presb. Ch., per Rev. E. G. Townsend,	13 00
Newburg. Rev. Dr. McCarrell's Church,	25 22

NEW-JERSEY.

Newark. Job Haines, Esq., to make Mrs. Sarah E. Lyon a L. M.,	40 00
Patterson. Mrs. Atterbury, to make Rev. Ebenezer Cheever a L. M.,	30 00
Beemerville. Presb. Ch., Rev. N. Leighton,	10 10
Burlington. Ann Gilbert, per Chas. E. Hill,	1 00

MARYLAND.

Tanneytown. Rev. S. Sentman,	5 00
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DISTRICT OF COLUMBIA.

Georgetown. C. K. Sribling, Esq.,	25 00
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SOUTH CAROLINA.

Adams' Run. A. Sidney King,	1 00
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GEORGIA.

Sparta. Individuals, to make Rev. Mr. Simon-ton L. M. in full,	25 00
Culloden. Mrs. Mary A. Holmes, in full to make herself a L. M.,	20 60
Roswell. Meth. Epis. Church,	7 00
Atlanta. A friend, to make Rev. Jas. Harris a L. M.,	30 00

PENNSYLVANIA.

Alleghany. 2d Presb. Church, Messrs. Bard, Gibson, Forsyth, Painter, Coffin, Stricklin, and Lothrop, each \$5; others \$19 84; which makes Rev. Wm. M. Plummer, D. D., and James Gibson, Esq., L. M.'s,	54 84
Pittsburgh. 1st Presb. Church, add Rev. W. M. Paxton,	5 00
" Union Bapt. Church, add.,	8 00
" 2d Presb. Church, add.,	4 50
Manchester. 1st Asso. Ref. Presb. Church, in full to make Rev. John C. Steele a L. M.,	10 50

ALABAMA.

Selma. Mrs. M. L. Kerr,	1 00
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MISSISSIPPI.

Port Gibson. Mrs. Elizabeth S. Grafton, be-quest, per H. N. Spencer, Esq., Executor, through Messrs. Payne & Harrison, of New-Orleans,	500 00
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ILLINOIS.

Quincy. Baptist Church,	\$66 00
Payson. Cong. Church,	68 00
" Rev. Mr. Juck,	10 00
" Baptist Church,	9 20
Warsaw. Union meeting of Presb. and Epis. Prot. Churches,	27 00
Keokuk. Presb. Church,	10 80
" Cong. Church,	3 00
Mendon. Cong. Church, in part,	20 00
" Asahel Hubbard, part L. M.,	25 00
" Union Cong. Churches, Rev. Mr. Foote,	32 75
" Asahel Hubbard, in full for L. M.,	5 00
Belvidere. A friend,	1 00
Pittsfield. Cong. Church, per Wm. Carter,	13 00
Springfield. Joseph Thayer, Esq., which will make him a L. D.,	100 00
Chicago. 1st Presb. Church, per A. G. Downs, Treasurer, to make F. H. Boyden, C. A. Day, and Matthew Ladin L. M.'s,	122 00

INDIANA.

Joliet. J. B. Kirkaldie, in part for L. M.,	10 00
Princeton. Meth. Epis. Church,	2 45
" Individuals of O. S. Presb. Ch., in part to make Rev. Dr. Paxton L. M.,	9 00
" Individuals of Asso. Ref. Church, in part to make Rev. Mr. Craig a L. M.,	8 50
" Cov't O. Side,	3 50
" Ref. Presb. Church, to make Rev. John McMasters a L. M.,	37 40
" Cumberland Presb. Ch., in part to make Rev. David Dorr a L. M.,	19 45
" Seceder,	2 00
Bloomington. Asso. Ref. Church,	10 87
" Presb. Church O. S.,	9 50
" Do. do. N. S.,	8 00
" Ref. Presb. Church, in part to make Rev. Prof. Wylie a L. M.,	12 00

OHIO.

Hambden. Per L. G. Maynard,	4 54
Willoughby. Presb. Church,	2 78
Cleveland. West Side, Thos. Lindsey, add.,	50
York. Cong. Church, add.,	2 30
Bricksville. Cong. Church, in part to make Rev. C. B. Stevens L. M.,	11 54
Huron. James Anderson,	1 00
Oxford. 2d Presb. Church, which makes Jas. Fisher, Esq., L. M.,	43 55
" 1st Asso. Ref. Presb. Church, in part,	10 00
" Meth. Epis. Church,	4 49
" 1st Presb. Church, Misses Sarah and Mary Guy each \$5, others \$21 06, which makes Miss Sarah E. Guy a L. M.,	31 06
Cincinnati. 1st Asso. Ref. Presb. Ch. in part,	19 81
Cedarville. Asso. Ref. Presb. Church,	11 00

MICHIGAN.

Tecumseh. 1st Cong. Church of Raisin, per John Richard, Treasurer,	5 00
Webster. Rev. Chas. G. Clark,	3 00
Hudson. Cong. Church,	5 03

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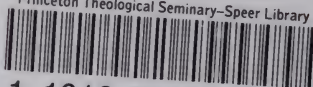
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